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TWO-MINUTE BIBLE READINGS

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TWO-MINUTE BIBLE READINGS

FOR USE IN OPENING SCHOOL
and at Morning Prayer in
Hospital Wards and Homes

LONDON
STUDENT CHRISTIAN MOVEMENT
32 RUSSELL SQUARE, W.C.1
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Introduction

THIS selection of Bible Readings is offered for use in the opening of School. It has been made exclusively from the Authorized Version, with a few word changes adopted from its margin or from the Revised Version, or grammatically needed by the altered context.

Many of the passages have been taken from our Bible just as they stand, being short enough for the brief time available for the reading. But in addition to these, we have sought, by selection and omission, to render possible the use of many beautiful parts of the Bible which have heretofore been regarded as too lengthy or otherwise unfitted to serve on such occasions. The martyrdom of Stephen, Our Saviour at the well, the glorious Nature Psalm, the stories of David's faith and courage, the heroisms depicted in the book of Daniel, may be cited as examples of the shortened passages. We hope it will be found that, in lessening them, nothing of the literary charm and dignity of the language of the Authorized Version has been lost.

The opinion has been expressed by more than one critic that this little book will awaken in the minds of the boys and girls who hear it well read an interest in and a love of the Bible itself. We hope and believe this will prove to be so.

The book has been specially designed for use in School, Hostel and Camp; but it should prove useful also at Family Worship, and where this has fallen into disuse, may help to revive its practice.

A. W. Y. AND E. Y.

Contents

	PAGE
The Gospel Story	9
The Sayings of Jesus	60
The Early Church	86
The Prophets, Psalms, and Proverbs .	122
Old Testament Narrative . . .	175

The Gospel Story

MARY brought forth her first-born son, and wrapped him in swaddling clothes; and laid him in a manger, because there was no room for them in the inn.

And there were, in the same country, shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you—Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And, suddenly, there was with the angel a multitude of the heavenly host, praising God and saying,

Glory to God in the highest,
And on earth peace,
Good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. *St Luke ii.*

THERE was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Spirit was upon him.

And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace,
According to thy word :
For mine eyes have seen thy salvation, [people ;
Which thou hast prepared before the face of all
A light to lighten the Gentiles,
And the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him. *St Luke ii.*

NOW when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda,
Art not the least among the princes of Juda:
For out of thee shall come a Governor
That shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. *St Matt. ii.*

AND the child Jesus grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee, sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man. *St Luke ii.*

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying,

The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
Make his paths straight.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

St Matt. iii.

AND Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.

And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written,

Man shall not live by bread alone,
But by every word of God.

And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written,

Thou shalt worship the Lord thy God,
And him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written,

He shall give his angels charge over thee, to keep thee:
And in their hands they shall bear thee up,
Lest at any time thou dash thy foot against a stone.

And Jesus answering said unto him, It is said,

Thou shalt not tempt the Lord thy God.

And when the devil had ended all the temptation, he departed from him for a season. *St Luke iv.*

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who art thou? That we may give an answer to them that sent us, What sayest thou of thyself? He said, I am the voice of one crying in the wilderness,

Make straight the way of the Lord,

as said the prophet Esaias.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. *St John i.*

AND they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true.

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *St John iii.*

FROM that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people.

St Matt. iv.

AND it came to pass, that, as the people pressed upon Jesus to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

And when they had brought their ships to land, they forsook all, and followed him. *St Luke v.*

JESUS findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

St John i.

AGAIN Jesus entered into Capernaum, after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. *St Mark ii.*

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth,

I will have mercy, and not sacrifice:

for I am not come to call the righteous, but sinners to repentance. *St Matt. ix.*

AS they went out, behold, they brought to Jesus a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. *St Matt. ix.*

WHEN Jesus had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying, Go, preach, saying, The kingdom of heaven is at hand.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *St Matt. x.*

AND when Jesus was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

St Matt. xii.

NOW when Jesus had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee. But say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found the servant whole that had been sick.

St Luke vii.

AND it came to pass, that Jesus went into a city called Nain; and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

St Luke vii.

ONE of the Pharisees desired Jesus that he would eat with him. And he went. And a woman in the city, which was a sinner, brought an alabaster box of ointment, and stood at his feet behind him, weeping; and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.—There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou has rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

St Luke vii.

AND the same day, when the even was come, Jesus saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was, in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? *St Mark iv.*

AND, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Jesus, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him.

And there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn.

But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them straitly that no man should know it; and commanded that something should be given her to eat. *St Mark v.*

AND Jesus went out from thence, and came into his own country ; and his disciples follow him.

And when the sabbath day was come, he began to teach in the synagogue : and many hearing him were astonished, saying, From whence hath this man these things ? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands ? Is not this the carpenter, the son of Mary, the brother of James and Joses and Juda and Simon ? and are not his sisters here with us ? And they were offended at him.

But Jesus said unto them, A prophet is not without honour, but in his own country and among his own kin and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

And he marvelled because of their unbelief. And he went round about the villages, teaching.

St Mark vi.

WHEN Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do.

One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

And Jesus said, Make the men sit down. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

The day following, when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. *St John vi.*

WHEN Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. *St John vi. St Matt. xiv.*

AND it came to pass, as Jesus was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, THE CHRIST OF GOD.

And he straitly charged them, and commanded them to tell no man that thing; and began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the chief priests and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

St Luke ix. St Matt. xvi. St Mark viii.

AFTER six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud which said, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YE HIM.

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. *St Matt. xvii.*

JESUS came to Capernaum: and being in the house he asked his disciples, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way, they had disputed among themselves, who should be the greatest.

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

. . . . . .

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

St Mark ix. and x. St Matt. xviii.

IT came to pass, when the time was come that he should be received up, Jesus stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

St Luke ix.

NOW it came to pass, as they went, that Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. *St Luke x.*

BEHOLD, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

St Luke xiii.

AND Jesus must needs go through Samaria. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well.

There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? For the Jews have no dealings with the Samaritans.

Jesus said unto her, Whosoever drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, Our fathers worshipped in this mountain : and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a spirit : and they that worship him, must worship him in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ : when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. *St John iv.*

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger!

And he said unto him, Arise, go thy way: thy faith hath made thee whole. *St Luke xvii.*

BEHOLD, one came and said unto Jesus, Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? There is none good but one, that is, God. But if thou wilt enter into life, keep the commandments.

He saith unto him, Which?

Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

St Matt. xix. St Luke xviii.

AND, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus, who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

For the Son of man is come to seek and to save that which was lost. *St Luke xix.*

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old?

Jesus answered, That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

St John iii.

WHEN they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, Jesus sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat. Loose him, and bring him. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loosed him.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying,

Hosanna!
Blessed is he that cometh in the name of the Lord.
Blessed be the Kingdom of our father David,
That cometh in the name of the Lord.
Hosanna in the highest.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

St Mark xi. St Luke xix. St Matt. xxi.

AND Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written,

My house shall be called of all nations
The house of prayer?

but ye have made it a den of thieves.

And the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, because all the people were astonished at his doctrine.

And when even was come, he went out of the city. And in the day time he was teaching in the temple ; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him. *St Mark xi. St Luke xxi.*

AND they send unto Jesus certain of the Pharisees and of the Herodians, to catch him in his words.

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give?

But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

. . . . . .

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. *St Mark xii.*

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto Jesus, saying, Lord, behold, he whom thou lovest is sick.

Jesus saith unto his disciples, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe. Nevertheless let us go unto him.

Then when Jesus came, he found that he had lain in the grave four days already. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again, in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept.

Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of

the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth. *John xi.*

NOW the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. *St Matt. xxvi.*

JESUS knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

After he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

St John xiii. St Mark x.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. And Judas went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Then Jesus said unto the chief priests and captains of the temple and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away.

St John xviii. St Luke xxii.

THE chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing.

Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

And some began to spit on him, and to cover his face and to buffet him, and to say unto him, Prophesy. And the servants did strike him with the palms of their hands.

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

St Mark xiv., xv.

AND they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

And there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch.

And the cock crew.

And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again.

And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak.

And the second time the cock crew.

And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And he went out, and wept bitterly.

St Mark xiv. St Matt. xxvi.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a King.

And Pilate called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. *St Matt. xxvii. St Mark xv. St Luke xxiii. St John xviii.*

PILATE therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him.

And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified.

And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And there were also two other, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.

And a superscription also was written over him in letters of Greek and Latin and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in

the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

St Luke xxiii.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him, the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead. And, behold, he goeth before you into Galilee; there shall ye see him. Lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. *St Matt. xxviii.*

THE first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

St John xx.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias.

There were together Simon Peter and Thomas and Nathanael, and the sons of Zebedee, and two other disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went, and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship, dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. *St John xxi.*

The Sayings of Jesus

JESUS taught, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

St Matt. v.

JESUS said, Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

St Matt. v.

JESUS said, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect. *St Matt. v.*

JESUS said, Take heed that ye do not your righteousness before men, to be seen of them. Otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

St Matt. vi.

JESUS said, When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us [from evil.
For thine is the kingdom, and the power, and the [glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. *St Matt. vi.*

JESUS said, Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no anxious thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

St Matt. vi.

JESUS said, Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. What man is there of you, whom if his son ask bread, will he give him a stone ? Or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets. *St Matt. vii.*

JESUS said, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. *St Matt. vii.*

AND Jesus spake many things unto them in parables, saying, Behold, a sower went forth to sow ; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : and when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them. But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.

Now the parable is this : The seed is the word of God.

Those by the wayside are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

St Matt. xiii. St Luke viii.

ANOTHER parable put Jesus forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field : which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, and bought it. *St Matt. xiii.*

THEN came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children and all that he had, and payment to be made.

The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellowservants which owed him an hundred pence: and he laid hands on him and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. *St Matt. xviii.*

JESUS said, Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

St Matt. xxv.

AND, behold, a certain lawyer stood up and tempted Jesus, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he, answering, said,

> *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*

And he said unto him, Thou hast answered right. This do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

St Luke x.

AND one of the company said unto Jesus, Master, speak to my brother that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. *St Luke xii.*

AND Jesus put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

St Luke xiv.

JESUS said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet: and bring hither the fatted calf and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother is come: and thy father hath killed

the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found. *St Luke xv.*

AND Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. *St Luke xviii.*

JESUS said, A certain nobleman went into a far country. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

And it came to pass, that when he was returned, he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own, with interest?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

St Luke xix.

JESUS said, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. *St John x.*

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. *St John x.*

JESUS cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me.

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

. . . . . .

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

St John xii. St Matt. xi.

JESUS said, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also. And from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. *St John xiv.*

JESUS said, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him. But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more. But ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.

Peace, I leave with you. My peace, I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

St John xiv.

JESUS said, I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

St John xv.

JESUS said, This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. *St John xv.*

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light.

That was the true light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *St John i.*

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together; and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue wherein we were born, the wonderful works of God. And they were all in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judæa and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens, I will pour out in those days of my Spirit. *Acts ii.*

The Early Church

THEN the high priest rose up and all they that were with him, and laid their hands on the apostles and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth.

And the high priest came, and they that were with him, and called the council together and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, saying, The prison, truly, found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

Then went the captain with the officers, and when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him. *Acts v.*

STEPHEN, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, disputing with Stephen. And they stirred up the people, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us.

And Stephen, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a young man's feet whose name was Saul. And they stoned Stephen calling upon God and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

And devout men carried Stephen to his burial, and made great lamentation over him.

Acts vi., vii., viii.

AND they caught Paul and Silas, and drew them into the marketplace, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.

And the magistrates cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. *Acts xvi.*

AND they took Paul, and brought him unto Areopagus, saying, May we know, what is this new doctrine whereof thou speakest? For thou bringest certain strange things to our ears. We would know therefore what these things mean.

Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, as I passed by, and beheld your devotions, I found an altar with this inscription, *To the Unknown God*. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is served by men's hands as though he needed anything, seeing he himself giveth to all life and breath and all things. He made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times and bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him: though he be not far from every one of us; for in him we live, and move, and have our being. We ought not to think that the Godhead is like unto gold or silver or stone, graven by man's device. The times of ignorance God overlooked: but now commandeth all men everywhere to repent: because he hath appointed a day in which he will judge the world in righteousness by that man he hath ordained: whereof he hath given assurance unto all in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

So Paul departed from among them.

Acts xvii.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth the hand, and answered, I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And many of the saints did I shut up in prison ; and when they were put to death, I gave my voice against them. And I persecuted them even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw, in the way, a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee : delivering thee from the people and from the Gentiles ; unto whom now I send thee to open their eyes, and to turn them from darkness to light and from the power of Satan unto God.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision. *Acts xxvi.*

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access, by faith, into this grace wherein we stand; and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

For when we were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Rom. v.*

NOW if any man have not the Spirit of Christ, he is none of his.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. viii.

FOR I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love: in honour preferring one another. Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men. Avenge not yourselves.

If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good. *Rom. xii.*

NOW there are diversities of gifts, but the same Spirit. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. And God hath tempered the body together, that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Christ.

1 *Cor. xii.*

THOUGH I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains; and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then, face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, love; these three: but the greatest of these is love. 1 *Cor. xiii.*

The Early Church

FOR I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures: and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And, last of all, he was seen of me also.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept.

For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*

O death, where is thy sting? O grave, where is thy victory?

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 *Cor. xv.*

FOR God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. *2 Cor. iv.*

I ALSO, after I heard of your faith in the Lord Jesus, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened;

That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe,

According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come:

And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. *Eph. i.*

FOR this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. *Eph. iii.*

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering; forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit; even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Let no corrupt communication proceed out of your mouth, and grieve not the holy Spirit of God. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph. iv.*

BE strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God. *Eph. v., vi.*

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, fulfil ye my joy; that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Phil. ii.

REJOICE in the Lord alway : and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing ; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things. *Phil. iv.*

GRACE be unto you, and peace, from God our Father and the Lord Jesus Christ.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit.

We also do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col. i.*

SET your affection on things above, not on things on the earth. Put off anger, wrath, malice, blasphemy, shameful speaking out of your mouth. Put on a heart of compassion, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And, above all these things, put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing, with grace in your hearts, to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Col. iii.

STUDY to be quiet, and to do your own business, and to work with your own hands, as we commanded you ; and be at peace among yourselves.

Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all. See that none render evil for evil, unto any ; but ever follow that which is good, both among yourselves, and to all. Rejoice evermore. Pray without ceasing. In everything, give thanks : for this is the will of God in Christ Jesus concerning you.

Prove all things ; hold fast that which is good. Abstain from all appearance of evil.

And the very God of peace sanctify you wholly.

1 *Thess. iv., v.*

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time.

Be strong in the grace that is in Christ Jesus. And endure hardness, as a good soldier of Jesus Christ. Flee also youthful lusts : but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. Be gentle unto all men.

1 *Tim. ii.* 2 *Tim. ii.*

GODLINESS, with contentment, is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, that thou keep this commandment.

1 *Tim. vi.*

PAUL, an apostle of Jesus Christ by the will of God, to Timothy, my dearly beloved son. Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Without ceasing, I have remembrance of thee in my prayers night and day; greatly desiring to see thee, when I call to remembrance the unfeigned faith that is in thee.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace; which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.

For the which cause I also suffer. Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2 Tim. i.

SEEING then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame; and is set down at the right hand of the throne of God.

Heb. iv., xii.

IF any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways.

Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore, lay apart all filthiness and naughtiness; and receive with meekness the engrafted word, which is able to save your souls.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

St James i.

FOR this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Who, his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness. By whose stripes ye were healed.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1 *Peter ii.*

BE ye all of one mind, having compassion one of another. Love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing, but, contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness' sake, happy are ye. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 *Peter iii.*

THIS then is the message which we declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world.

1 *John i., ii*

LET us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. If God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us.

God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 *John iv.*

AND I saw in the right hand of him that sat on the throne, a book sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man was able to open the book, neither to look thereon. And I beheld, and, lo, in the midst of the throne, stood a Lamb as it had been slain. And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, they sung a new song, saying,

> Thou art worthy to take the book,
> And to open the seals thereof:
> For thou wast slain,
> And hast redeemed us to God by thy blood
> Out of every kindred and tongue and people and nation.

And I heard ten thousand times ten thousand and thousands of thousands saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. *Rev. v.*

AFTER this I beheld, and, lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Rev. vii.*

AND he that sat upon the throne said, Behold, I make all things new. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life, freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

And there came unto me one of the angels, and he carried me away in the spirit to a great and high mountain and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. *Rev. xxi.*

AND I saw a new heaven and a new earth : for the first heaven and the first earth were passed away.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. On either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.

And there shall be no more curse. But the throne of God and of the Lamb shall be in it. And his servants shall serve him ; and they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light. And they shall reign for ever and ever.

Rev. xxi., xxii.

I WOULD seek unto God,
And unto God would I commit my cause,
Which doeth great things and unsearchable;
Marvellous things without number.
Who giveth rain upon the earth,
And sendeth waters upon the fields.
He disappointeth the devices of the crafty,
So that their hands cannot perform their enter-
They meet with darkness in the daytime, [prise;
And grope in the noonday as in the night.
But he saveth the poor from the sword,
From their mouth, and from the hand of the
So the poor hath hope, [mighty.
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the
For he maketh sore, and bindeth up: [Almighty.
He woundeth, and his hands make whole.
He shall deliver thee in six troubles:
Yea, in seven, there shall no evil touch thee.
Thou shalt be hid from the scourge of the tongue:
At destruction and famine thou shalt laugh.
Lo this, we have searched it, so it is.
Hear it, and know thou it for thy good.

Job v.

CAN the rush grow up without mire ?
Can the flag grow without water ?
Whilst it is yet in his greenness, and not cut
It withereth before any other herb. [down,
So are the paths of all that forget God.
And the hypocrite's hope shall perish :
Whose hope shall be cut off,
And whose trust shall be a spider's web.
He shall lean upon his house, but it shall not stand :
He shall hold it fast, but it shall not endure.

God is wise in heart, and mighty in strength :
Who hath hardened himself against him, and hath
[prospered ?
Which removeth the mountains, and they know not:
Which overturneth them in his anger.
Which shaketh the earth out of her place,
And the pillars thereof tremble.
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea.
Which maketh Arcturus, Orion, and Pleiades,
And the chambers of the south.
Which doeth great things past finding out ;
Yea, and wonders without number.

Job viii., ix.

CANST thou by searching find out God ?
Canst thou find out the Almighty unto per-
[fection ?
As high as heaven ; what canst thou do ?
Deeper than hell ; what canst thou know ?
The measure thereof is longer than the earth,
And broader than the sea.
If he cut off, and shut up, or gather together,
Then who can hinder him ?
For he knoweth vain men : he seeth wickedness also ;
Will he not then consider it ?
If iniquity be in thine hand, put it far away,
And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot.
Yea, thou shalt be stedfast, and shalt not fear :
Because thou shalt forget thy misery,
And remember it as waters that pass away.
And thine age shall be clearer than the noonday ;
Thou shalt shine forth, thou shalt be as the morning.
Also thou shalt lie down, and none shall make thee
Yea, many shall make suit unto thee. [afraid ;
But the eyes of the wicked shall fail, and they shall
[not escape,
And their hope shall be as the giving up of the
[ghost.
Job xi.

WHENCE then cometh wisdom ?
And where is the place of understanding ?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven ;
To make the weight for the winds ;
And he weigheth the waters by measure,
When he made a decree for the rain,
And a way for the lightning of the thunder.
Then did he see it, and declare it ;
He prepared it, yea, and searched it out.
And unto man he said, Behold, the fear of the Lord,
[that is wisdom ;
And to depart from evil is understanding.

Job xxviii.

THEN the Lord answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel
By words without knowledge ?
Gird up now thy loins like a man ;
For I will demand of thee : and answer thou me.
Where wast thou when I laid the foundations of the earth ?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest ?
Or who hath stretched the line upon it ?
Whereupon are the foundations thereof fastened ?
Or who laid the corner stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy ?

. . . . . .

Then Job answered the Lord, and said,
I know that thou canst do every thing,
And that no thought can be withholden from thee.
Hear, I beseech thee, and I will speak :
I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the ear :
But now mine eye seeth thee.
Wherefore I abhor myself,
And repent in dust and ashes.

Job xxxviii., xlii.

SING unto the Lord, all the earth ;
Shew forth from day to day his salvation.
Declare his glory among the heathen ;
His marvellous works among all nations.
Glory and honour are in his presence ;
Strength and gladness are in his place.
Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name.
Bring an offering, and come before him :
Worship the Lord in the beauty of holiness.
Fear before him, all the earth.
Let the heavens be glad, and let the earth rejoice :
And let men say among the nations, The Lord reigneth.
Let the sea roar, and the fulness thereof :
Let the fields rejoice, and all that is therein.
Then shall the trees of the wood
Sing out at the presence of the Lord,
Because he cometh to judge the earth.
O give thanks unto the Lord ; for he is good ;
For his mercy endureth for ever.

1 *Chron. xvi.*

THE heavens declare the glory of God ;
And the firmament showeth his handy-work.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
And his circuit unto the ends of it :
And there is nothing hid from the heat thereof.

Let all the earth fear the Lord :
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done ;
He commanded, and it stood fast.
The counsel of the Lord standeth for ever,
The thoughts of His heart to all generations.

Psalms xix., xxxiii.

THE law of the Lord is perfect, converting the soul :
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart :
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever :
The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold :
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned :
And in keeping of them there is great reward.
Who can understand his errors ?
Cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins ;
Let them not have dominion over me :
Then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth, thy sight,
And the meditation of my heart, be acceptable in
O Lord, my strength, and my redeemer.

Psalm xix.

THE Lord is my shepherd ; I shall not want.
He maketh me to lie down in green pastures :
He leadeth me beside the still waters.
He restoreth my soul :
He leadeth me in the paths of righteousness for his [name's sake.
Yea, though I walk through the valley of the [shadow of death,
I will fear no evil : for thou art with me ;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of [mine enemies :
Thou anointest my head with oil ; my cup runneth [over.
Surely goodness and mercy shall follow me all the [days of my life :
And I will dwell in the house of the Lord for ever.

Psalm xxiii.

THE earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The Lord of hosts, he is the King of glory.

Psalm xxiv.

THE Lord is my light and my salvation;
Whom shall I fear?
The Lord is the strength of my life;
Of whom shall I be afraid?
One thing have I desired of the Lord,
That will I seek after; [days of my life,
That I may dwell in the house of the Lord all the
To behold the beauty of the Lord,
And to enquire in his temple. [pavilion:
For in the time of trouble he shall hide me in his
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
Hear, O Lord, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face;
My heart said unto thee, Thy face, Lord, will I seek.
Teach me thy way, O Lord, [enemies.
And lead me in a plain path, because of mine
I had fainted, unless I had believed [living.
To see the goodness of the Lord in the land of the
Wait on the Lord: [heart:
Be of good courage, and he shall strengthen thine
Wait, I say, on the Lord.

Psalm xxvii.

REJOICE in the Lord,
For praise is comely for the upright.
For the word of the Lord is right;
And all his works are done in truth.
He loveth righteousness and judgment:
The earth is full of the goodness of the Lord.
By the word of the Lord were the heavens made:
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the depth in storehouses.
Let all the earth fear the Lord:
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done;
He commanded, and it stood fast.

O praise the Lord,
For his merciful kindness is great toward us:
And the truth of the Lord endureth for ever.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord, he is God:
It is he that hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.
Praise ye the Lord.

Psalms xxxiii., c., cxvii.

I WILL bless the Lord at all times :
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord :
The humble shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he heard me,
And delivered me from all my fears.
They looked unto him, and were lightened :
And their faces were not ashamed.
This poor man cried, and the Lord heard him,
And saved him out of all his troubles.
The angel of the Lord encampeth
Round about them that fear him, and delivereth [them.
O taste and see that the Lord is good :
Blessed is the man that trusteth in him.
O fear the Lord, ye his saints :
For there is no want to them that fear him.
The young lions do lack, and suffer hunger :
But they that seek the Lord shall not want any [good thing.
The righteous cry, and the Lord heareth,
And delivereth them out of all their troubles.
The Lord is nigh unto them that are of a broken [heart ;
And saveth such as be of a contrite spirit.
The Lord redeemeth the soul of his servants :
And none of them that trust in him shall be [desolate.

Psalm xxxiv.

GOD is our refuge and strength,
A very present help in trouble. [removed,
Therefore will not we fear, though the earth be
And though the mountains be carried into the midst
[of the sea ;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling
[thereof.
There is a river, the streams whereof shall make glad
[the city of God,
The holy place of the tabernacles of the most High.
God is in the midst of her ; she shall not be moved :
God shall help her, and that right early.

The heathen raged, the kingdoms were moved :
He uttered his voice, the earth melted.
The Lord of hosts is with us ;
The God of Jacob is our refuge.
Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth ;
He breaketh the bow, and cutteth the spear in
He burneth the chariot in the fire. [sunder ;
Be still, and know that I am God :
I will be exalted among the heathen, I will be exalted
The Lord of hosts is with us ; [in the earth.
The God of Jacob is our refuge.

Psalm xlvi.

GOD be merciful unto us, and bless us ;
And cause his face to shine upon us.
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God ;
Let all the people praise thee.
O let the nations be glad and sing for joy :
For thou shalt judge the people righteously,
And govern the nations upon earth.
Let the people praise thee, O God ;
Let all the people praise thee.
Then shall the earth yield her increase ;
And God, even our own God, shall bless us.
God shall bless us ;
And all the ends of the earth shall fear him.

Psalm lxvii.

HE that dwelleth in the secret place of the most High [Almighty.
Shall abide under the shadow of the
I will say of the Lord, He is my refuge and my
My God ; in him will I trust. [fortress :
Surely he shall deliver thee from the snare of the
And from the noisome pestilence. [fowler,
He shall cover thee with his feathers,
And under his wings shalt thou trust :
His truth shall be thy shield and buckler.
Thou shalt not be afraid for the terror by night ;
Nor for the arrow that flieth by day ;
Nor for the pestilence that walketh in darkness ;
Nor for the destruction that wasteth at noonday.
Because thou hast made the Lord, which is my
Even the most High, thy habitation ; [refuge,
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways. [I deliver him :
Because he hath set his love upon me, therefore will
I will set him on high, because he hath known my
He shall call upon me, and I will answer him ; [name.
I will be with him in trouble ;
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

Psalm xci.

BLESS the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul;
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
The Lord executeth righteousness
And judgment for all that are oppressed.
The Lord is merciful and gracious,
Slow to anger, and plenteous in mercy.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the Lord pitieth them that fear him.
The mercy of the Lord is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.
The Lord hath prepared his throne in the heavens;
And his kingdom ruleth over all.

Psalm ciii.

BLESS the Lord, O my soul.
O Lord my God, thou art very great;
Thou art clothed with honour and majesty.
Who coverest thyself with light as with a garment:
Who stretchest out the heavens like a curtain:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind.

He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth.

He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
The glory of the Lord shall endure for ever.
The Lord shall rejoice in his works.
I will sing unto the Lord as long as I live:
I will sing praise to my God while I have my being.

Psalm civ.

OH that men would praise the Lord for his goodness, [of men!
And for his wonderful works to the children
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof. [the depths:
They mount up to the heaven, they go down again to
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto their desired haven.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!

Psalm cvii.

THE works of the Lord are great,
Sought out of all them that have pleasure therein.
His work is honourable and glorious :
And his righteousness endureth for ever.
He hath made his wonderful works to be remembered.
The Lord is gracious and full of compassion.
He hath given meat unto them that fear him :
He will ever be mindful of his covenant.
The works of his hands are verity and judgment ;
All his commandments are sure.
They stand fast for ever and ever,
And are done in truth and uprightness.
He sent redemption unto his people :
He hath commanded his covenant for ever :
Holy and reverend is his name.
The fear of the Lord is the beginning of wisdom :
A good understanding have all they that do his commandments :
His praise endureth for ever.

Psalm cxi.

I WILL lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved :
He that keepeth thee will not slumber.
The Lord is thy keeper :
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall preserve thee from all evil :
He shall preserve thy soul. [coming in
The Lord shall preserve thy going out and thy
From this time forth, and even for evermore.

Psalm cxxi.

O LORD, thou hast searched me, and known me.
Thou knowest my downsitting and mine [uprising,
Thou understandest my thought afar off.
Thou compassest my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Whither shall I go from thy spirit ?
Or whither shall I flee from thy presence ?
If I ascend up into heaven, thou art there :
If I make my bed in hell, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea ;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me ;
Even the night shall be light about me.
Yea, the darkness hideth not from thee ;
But the night shineth as the day :
The darkness and the light are both alike to thee.
Search me, O God, and know my heart :
Try me, and know my thoughts :
And see if there be any wicked way in me,
And lead me in the way everlasting.

Psalm cxxxix.

GREAT is the Lord, and greatly to be praised ;
And his greatness is unsearchable.
The Lord is gracious, and full of compassion ;
Slow to anger, and of great mercy.
The Lord is good to all :
And his tender mercies are over all his works.
All thy works shall praise thee, O Lord ;
And thy saints shall bless thee.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all [generations.
The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee ;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And holy in all his works.
The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him :
He also will hear their cry, and will save them.
My mouth shall speak the praise of the Lord : [ever.
And let all flesh bless his holy name for ever and

Psalm cxlv.

ATTEND to my words;
Incline thine ear unto my sayings.
Let them not depart from thine eyes;
Keep them in the midst of thine heart.
For they are life unto those that find them,
And health to all their flesh.
Keep thy heart with all diligence;
For out of it are the issues of life.
Put away from thee a froward mouth,
And perverse lips put far from thee.
Let thine eyes look right on,
And let thine eyelids look straight before thee.
Ponder the path of thy feet,
And let all thy ways be established.
Turn not to the right hand nor to the left:
Remove thy foot from evil.
If sinners entice thee,
Consent thou not.
Walk not thou in the way with them;
Refrain thy foot from their path.
The fear of the Lord is the beginning of knowledge:
But fools despise wisdom and instruction.

Prov. iv., i.

IF thou wilt receive my words,
And hide my commandments with thee;
So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou criest after knowledge,
And liftest up thy voice for understanding;
If thou seekest her as silver,
And searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.
For the Lord giveth wisdom: [standing.
Out of his mouth cometh knowledge and under-
He layeth up sound wisdom for the righteous:
He is a buckler to them that walk uprightly.
He keepeth the paths of judgment,
And preserveth the way of his saints.
Then shalt thou understand righteousness, and judg-
Yea, every good path. [ment, and equity;
Prov. ii.

BE not wise in thine own eyes.
Fear the Lord, and depart from evil.
Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise
And the gain thereof than fine gold. [of silver,
She is more precious than rubies:
And all the things thou canst desire are not to be
[compared unto her.
Length of days is in her right hand;
And in her left hand riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

Prov. iii.

FORGET not my law;
But let thine heart keep my commandments.
For length of days, and long life, and peace,
Shall they add to thee.
Let not mercy and truth forsake thee: bind them [about thy neck;
Write them upon the table of thine heart.
So shalt thou find favour and good understanding
In the sight of God and man.
Trust in the Lord with all thine heart;
And lean not unto thine own understanding.
In all thy ways acknowledge him,
And he shall direct thy paths.

Prov. iii.

DESPISE not the chastening of the Lord ;
Neither be weary of his correction.
For whom the Lord loveth he correcteth ;
Even as a father the son in whom he delighteth.
The ear that heareth the reproof of life
Abideth among the wise.
He that refuseth instruction despiseth his own soul :
But he that heareth reproof getteth understanding.
The fear of the Lord is the instruction of wisdom ;
And before honour is humility.
A reproof entereth more into a wise man
Than an hundred stripes into a fool.

Prov. iii., xv., xvii.

GO to the ant, thou sluggard ;
Consider her ways, and be wise :
Which having no guide, overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard ?
When wilt thou arise out of thy sleep ?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep :
So shall thy poverty come as one that travelleth,
And thy want as an armed man.

These six things doth the Lord hate :
Yea, seven are an abomination unto him :
A proud look,
A lying tongue,
And hands that shed innocent blood,
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief,
A false witness that speaketh lies,
And he that soweth discord among brethren.

Prov. vi.

DOTH not wisdom cry ?
And understanding put forth her voice ?
I, wisdom, dwell with prudence,
And find out knowledge of witty inventions.
I love them that love me ;
And those that seek me early shall find me.
Riches and honour are with me ;
Yea, durable riches and righteousness.
My fruit is better than gold,
Yea, than fine gold ;
And my revenue than choice silver.
I was set up from everlasting ;
From the beginning,
Or ever the earth was.
When there were no depths,
I was brought forth ;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills, was I brought forth.
While as yet he had not made the earth,
When he prepared the heavens, I was there.
When he set a compass upon the face of the depth:
When he established the clouds above :
When he strengthened the fountains of the deep :
When he gave to the sea his decree,
That the waters should not pass his command-
Then I was by him, I was daily his delight. [ment :
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.

Prov. viii.

A RIGHTEOUS man hateth lying : [to shame.
But a wicked man is loathsome, and cometh
Righteousness keepeth him that is upright in
But wickedness overthroweth the sinner. [the way :
There is that maketh himself rich, yet hath nothing :
There is that maketh himself poor, yet hath great
Wealth gotten by vanity shall be diminished : [riches.
But he that gathereth by labour shall increase.

Whoso despiseth the word shall be destroyed :
But he that feareth the commandment shall be
The law of the wise is a fountain of life, [rewarded.
To depart from the snares of death.
Good understanding giveth favour :
But the way of transgressors is hard. [instruction :
Poverty and shame shall be to him that refuseth
But he that regardeth reproof shall be honoured.
He that walketh with wise men shall be wise :
But a companion of fools shall be destroyed.

Prov. xiii.

A SOFT answer turneth away wrath :
But grievous words stir up anger.
The tongue of the wise useth knowledge aright :
But the mouth of fools poureth out foolishness.
The eyes of the Lord are in every place,
Beholding the evil and the good.
A wholesome tongue is a tree of life :
But perverseness therein is a breach in the spirit.
A fool despiseth his father's instruction :
But he that regardeth reproof is prudent.

He that is slow to wrath is of great understanding:
But he that is hasty of spirit exalteth folly.
A sound heart is the life of the flesh :
But envy the rottenness of the bones.
He that oppresseth the poor reproacheth his Maker :
But he that honoureth him hath mercy on the poor.
The wicked is driven away in his wickedness :
But the righteous hath hope in his death.
Wisdom resteth in the heart of him that hath understanding :
But that which is in the midst of fools is made known.

Prov. xiv., xv.

TREASURES of wickedness profit nothing :
But righteousness delivereth from death.
He becometh poor that dealeth with a slack hand :
But the hand of the diligent maketh rich.
The blessing of the Lord, it maketh rich,
And he addeth no sorrow with it.
How much better is it to get wisdom than gold !
And to get understanding, rather to be chosen than silver !
By humility and the fear of the Lord
Are riches, and honour, and life.
Labour not to be rich :
Cease from thine own wisdom.
Wilt thou set thine eyes upon that which is not ?
For riches certainly make themselves wings ;
They fly away as an eagle toward heaven.
A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

Prov. x., xvi., xxii., xxiii.

A FROWARD man soweth strife :
And a whisperer separateth chief friends.
He that is slow to anger
Is better than the mighty ;
And he that ruleth his spirit
Than he that taketh a city.
Better is a dry morsel, and quietness therewith,
Than an house full of sacrifices, with strife.
The beginning of strife is as when one letteth out [water :
Therefore leave off contention, before it be [meddled with.
It is an honour for a man to cease from strife :
But every fool will be meddling.
He that goeth about as a tale-bearer revealeth [secrets :
Therefore meddle not with him that flattereth [with his lips.
Where no wood is, there the fire goeth out :
So where there is no tale-bearer, the strife ceaseth.
As coals are to burning coals, and wood to fire ;
So is a contentious man to kindle strife.
The words of a tale-bearer are as wounds,
And they go down into the innermost parts.

Prov. xvi., xvii., xx., xxvi.

HE that hath a froward heart findeth no good:
And he that hath a perverse tongue [falleth into mischief.
A merry heart doeth good like a medicine:
But a broken spirit drieth the bones.
He that hath knowledge spareth his words: [spirit.
And a man of understanding is of an excellent
Even a fool, when he holdeth his peace, is counted [wise:
And he that shutteth his lips is esteemed a man
A friend loveth at all times, [of understanding.
And a brother is born for adversity.
A man that hath friends must shew himself friendly:
And there is a friend that sticketh closer than a [brother.
If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink.
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee.

Prov. xvii., xviii., xxv.

IN the lips of him that hath understanding
wisdom is found :
But a rod is for the back of him that is void
Wise men lay up knowledge : [of understanding.
But the mouth of the foolish is near destruction.
He that hideth hatred with lying lips,
And he that uttereth a slander, is a fool.
In the multitude of words there wanteth not sin :
But he that refraineth his lips is wise.
The tongue of the just is as choice silver :
The heart of the wicked is little worth.
The lips of the righteous feed many :
But fools die for want of wisdom.
Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.
Burning lips and a wicked heart
Are like a potsherd covered with silver dross.
He that hateth, dissembleth with his lips,
And layeth up deceit within him.
A lying tongue hateth those that are afflicted by it ;
And a flattering mouth worketh ruin.
A word fitly spoken
Is like apples of gold in pictures of silver.

Prov. x., xvi., xxv., xxvi.

The Prophets, Psalms, and Proverbs

THIS wisdom have I seen also under the sun, and it seemed great unto me. There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good. *Eccles. ix.*

THE people that walked in darkness
Have seen a great light :
They that dwell in the land of the shadow of death,
Upon them hath the light shined.
For unto us a child is born,
Unto us a son is given :
And the government shall be upon his shoulder :
And his name shall be called
Wonderful, Counsellor, The Mighty God,
The Everlasting Father, The Prince of Peace.

And in that day thou shalt say,
O Lord, I will praise thee :
Though thou wast angry with me,
Thine anger is turned away, and thou comfortedst me.
Behold God is my salvation ;
I will trust, and not be afraid :
For the Lord Jehovah is my strength and my song ;
He also is become my salvation.

Praise the Lord, call upon his name,
Declare his doings among the people,
Make mention that his name is exalted.
Sing unto the Lord ; for he hath done excellent things :
This is known in all the earth.

Thou wilt keep him in perfect peace, whose mind is stayed on thee :
Because he trusteth in thee.
Trust ye in the Lord for ever.
For in the Lord Jehovah is everlasting strength.

Isa. ix., xii., xxvi.

AND there shall come forth a rod out of the stem of Jesse,
And a Branch shall grow out of his roots:
And the spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the Lord;
And shall make him of quick understanding in the fear [of the Lord.
He shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears:
But with righteousness shall he judge the poor,
And reprove with equity for the meek of the earth.
He shall smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
Righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid,
And the calf and the young lion and the fatling
And a little child shall lead them. [together;
The cow and the bear shall feed;
Their young ones shall lie down together:
And the lion shall eat straw like the ox.
The sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the [cockatrice' den.
They shall not hurt nor destroy in all my holy mountain.
For the earth shall be full of the knowledge of the
As the waters cover the sea. [Lord,

Isa. xi.

THE wilderness and the solitary place
Shall be glad for them ;
And the desert shall rejoice
And blossom as the rose.
It shall blossom abundantly,
And rejoice even with joy and singing.
They shall see the glory of the Lord,
And the excellency of our God.
Strengthen ye the weak hands,
And confirm the feeble knees.
Say to them that are of a fearful heart,
Be strong, fear not :
Behold, your God will come and save you.
Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart,
And the tongue of the dumb sing.
For in the wilderness shall waters break out,
And streams in the desert.
The parched ground shall become a pool,
And the thirsty land springs of water.
An highway shall be there,
And it shall be called the way of holiness ;
The unclean shall not pass over it ;
Wayfaring men, though fools, shall not err therein.
The redeemed shall walk there :
And the ransomed of the Lord shall return
With songs and everlasting joy upon their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

Isa. xxxv.

COMFORT ye, comfort ye, my people,
Saith your God.
The voice of him that crieth in the wilderness,
Prepare ye the way of the Lord,
Make straight in the desert
A highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low ;
And the crooked shall be made straight,
And the rough places plain ;
And the glory of the Lord shall be revealed,
And all flesh shall see it together :
For the mouth of the Lord hath spoken it.
O Zion, that bringest good tidings,
Get thee up into the high mountain ;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength ;
Lift it up, be not afraid.
Say unto the cities of Judah, Behold your God !
Behold, the Lord God will come with strong hand,
And his arm shall rule for him.
Behold, his reward is with him,
And the recompense of his work before him.
He shall feed his flock like a shepherd :
He shall gather the lambs with his arm,
And carry them in his bosom ;
And shall gently lead those that are with young.

Isa. xl.

WHO hath measured the waters in the hollow of his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales
And the hills in a balance ?
Who hath directed the Spirit of the Lord
Or being his counsellor hath taught him ?
To whom will ye liken me,
Or shall I be equal, saith the Holy One.
Lift up your eyes on high,
And behold ! Who hath created these things ;
That bringeth out their host by number ?
He calleth them all by names.
By the greatness of his might,
For that he is strong in power,
Not one faileth.
Why sayest thou, My way is hid from the Lord,
And my judgment is passed over from my God ?
Hast thou not known,
Hast thou not heard,
That the everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary ?
There is no searching of his understanding.
He giveth power to the faint : [strength.
And to them that have no might he increaseth
Even the youths shall faint and be weary,
And the young men shall utterly fall : [strength ;
But they that wait upon the Lord shall renew their
They shall mount up with wings as eagles ;
They shall run, and not be weary ;
And they shall walk, and not faint. *Isa. xl.*

WHO hath believed our report ? [vealed ?
And to whom is the arm of the Lord re-
For he shall grow up before him as a tender
And as a root out of a dry ground : [plant,
He hath no form nor comeliness ;
And when we shall see him, there is no beauty that
[we should desire him.
He is despised and rejected of men ;
A man of sorrows, and acquainted with grief :
And we hid as it were our faces from him ;
He was despised, and we esteemed him not.
Surely he hath borne our griefs,
And carried our sorrows :
Yet we did esteem him stricken,
Smitten of God, and afflicted.
But he was wounded for our transgressions,
He was bruised for our iniquities :
The chastisement of our peace was upon him ;
And with his stripes we are healed.
All we like sheep have gone astray ;
We have turned every one to his own way ;
And the Lord hath laid on him the iniquity of us all.
Isa. liii.

HO, every one that thirsteth,
Come ye to the waters.
And he that hath no money;
Come ye, buy, and eat; [without price.
Yea, come, buy wine and milk without money and
Wherefore do ye spend money for that which is not [bread?
And your labour for that which satisfieth not?
Seek ye the Lord while he may be found,
Call ye upon him while he is near.
Let the wicked forsake his way,
And the unrighteous man his thoughts:
And let him return unto the Lord,
And he will have mercy upon him;
And to our God,
For he will abundantly pardon.
For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.
For as the rain cometh down,
And the snow from heaven,
And returneth not thither, [and bud,
But watereth the earth, and maketh it bring forth
That it may give seed to the sower, and bread to the [eater:
So shall my word be that goeth forth out of my
It shall not return unto me void, [mouth;
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.

Isa. lv.

FOR thus saith the high and lofty One that inhabiteth eternity,
Whose name is Holy;
I dwell in the high and holy place,
With him also that is of a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
I create peace, peace to him that is far off
And to him that is near, saith the Lord;
And I will heal him.
But the wicked are like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.
There is no peace, saith my God, to the wicked.

. . . . . .

If thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in obscurity,
And thy darkness be as the noon-day:
And the Lord shall guide thee continually.
Thou shalt be like a watered garden,
And like a spring of water, whose waters fail not.

Isa. lvii., lviii

BLESSED is the man that trusteth in the Lord,
And whose hope the Lord is.
For he shall be as a tree planted by the waters,
That spreadeth out her roots by the river,
And shall not see when heat cometh;
But her leaf shall be green;
And shall not be careful in the year of drought,
Neither shall cease from yielding fruit.

The heart is deceitful above all things,
And desperately wicked:
Who can know it?
I the Lord search the heart,
I try the reins,
Even to give every man according to his ways,
And according to the fruit of his doings.

He that getteth riches, and not by right,
Shall leave them in the midst of his days,
And at his end shall be a fool.

Jer. xvii.

IT is of the Lord's mercies that we are not consumed,
Because his compassions fail not.
They are new every morning.
Great is thy faithfulness.
The Lord is my portion, saith my soul;
Therefore will I hope in him.
The Lord is good unto them that wait for him,
To the soul that seeketh him.
It is good that a man should both hope,
And quietly wait, for the salvation of the Lord.
It is good for a man that he bear the yoke in his youth.
Lam. iii.

THEN Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. And Nebuchadnezzar said unto them, Is it true, do not ye serve my gods, nor worship the golden image which I have set up? Now; if ye be ready that at what time ye hear the sound of the cornet and all kinds of musick, to fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

They answered and said, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed: and he commanded that they should heat the furnace seven times more than it was wont to be heated, and the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into it. And these three men fell down bound into the midst of the burning fiery furnace. . . .

. . . . . .

Then Nebuchadnezzar the king was astonied, and rose up in haste, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said, True, O king.

He said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt. And the form of the fourth is like the Son of God. *Dan. iii.*

THEN the princes assembled together to the king, and said, King Darius, make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Wherefore King Darius signed the decree.

Now when Daniel knew that the writing was signed, he went into his house and prayed, and gave thanks before his God, as aforetime.

Then these men assembled and found Daniel praying, and they said before the king, That Daniel regardeth not thee, O king, nor the decree that thou hast signed.

Then the king was sore displeased with himself, and set his heart on Daniel to deliver him.

Then these men said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree which the king establisheth may be changed. Then the king commanded and they brought Daniel and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee. . . . .

Then the king arose very early in the morning, and went in haste unto the den of lions, and cried with a lamentable voice, O Daniel, servant of the living God. Is thy God, whom thou servest continually, able to deliver thee from the lions ?

Then said Daniel unto the king, My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. Then was the king exceeding glad, and Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. *Dan. vi.*

SEEK him that maketh the seven stars and Orion,
And turneth the shadow of death into the morning,
And maketh the day dark with night :
That calleth for the waters of the sea, and poureth them out upon the face of the earth.
The Lord is his name.
Lo, he that formeth the mountains, and createth the wind,
And declareth unto man what is his thought ;
That maketh the morning darkness,
And treadeth upon the high places of the earth,
The Lord, The God of hosts, is his name.
Thus saith the Lord,
Seek ye me, and ye shall live :
Seek good, and not evil, that ye may live :
And so the Lord, the God of hosts, shall be with you.

Amos iv., v.

IN the last days it shall come to pass, that the
[mountain of the house of the Lord shall
[be established in the top of the mountains,
And it shall be exalted above the hills ;
And people shall flow unto it.
And many nations shall come, and say,
Come, and let us go up to the mountain of the Lord,
And to the house of the God of Jacob ;
And he will teach us of his ways,
And we will walk in his paths.
He shall judge among many people,
And rebuke strong nations afar off ;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks.
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

Micah iv.

THUS speaketh the Lord of hosts, saying,
Execute true judgment, [to his brother:
And shew mercy and compassion every man
And oppress not the widow, nor the fatherless, the [stranger, nor the poor;
And let none of you imagine evil against his brother [in your heart.
These are the things that ye shall do;
Speak ye every man the truth to his neighbour;
Execute the judgment of truth and peace in your [gates:
And love no false oath.
For all these are things that I hate, saith the Lord.

Rejoice greatly,
Behold, thy King cometh unto thee.
He is just, and having salvation;
Lowly, and riding upon an ass
And upon a colt the foal of an ass.
He shall speak peace unto the heathen:
And his dominion shall be from sea even to sea,
And from the river even to the ends of the earth.

Zech. vii., viii., ix.

BEHOLD, I will send my messenger,
And he shall prepare the way before me :
And the Lord, whom ye seek, shall suddenly [come to his temple,
Even the messenger of the covenant, whom ye [delight in.
Behold, he shall come, saith the Lord of hosts.
But who may abide the day of his coming ?
And who shall stand when he appeareth ?
I will come near to you to judgment ;
And I will be a swift witness against the sorcerers,
And against the adulterers,
And against false swearers,
And against those that oppress the hireling in his [wages, the widow, and the fatherless,
And that turn aside the stranger from his right ;
And fear not me, saith the Lord of hosts.
For I am the Lord, I change not.

. . . . . .

Then they that feared the Lord spake often one to
And the Lord hearkened, and heard it, [another :
And a book of remembrance was written before
For them that feared the Lord, [him
And that thought upon his name.
And they shall be mine, saith the Lord of hosts,
In that day when I make up my jewels.

Mal. iii.

AND Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. *Gen. xxviii.*

NOW Israel loved Joseph more than all his children, because he was the son of his old age.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Here am I.

And Joseph went after his brethren and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore and let us slay him, and we will say, Some evil beast hath devoured him.

And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came with their camels, bearing spicery and balm and myrrh, to carry them down to Egypt.

And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites. And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites. And they brought Joseph into Egypt. *Gen. xxxvii.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near.

And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God. *Gen. xlv.*

AND when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil. And now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones.

And he comforted them, and spake kindly unto them. *Gen. l.*

NOW there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies and fight against us, and so get them up out of the land. And Pharaoh charged all his people, saying, Every Hebrew son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side. And when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses. *Exod. i., ii.*

NOW Moses kept the flock of Jethro his father-in-law, and came to the mountain of Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

And God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters ; for I know their sorrows. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ? And he said, Certainly I will be with thee ; and this shall be a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. *Exod. iii.*

AND it came to pass that the Lord did bring the children of Israel out of the land of Egypt through the way of the wilderness of the Red Sea. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light.

But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army; and overtook them encamping by the sea. And the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel. And it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians.

And Moses stretched forth his hand over the sea and the sea returned to his strength when the morning appeared; and the Egyptians fled against it. And the Lord overthrew the Egyptians in the midst of the sea. *Exod. xii., xiii., xiv.*

AND the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering. Of every man that giveth it willingly with his heart, ye shall take my offering. And Moses spake unto the children of Israel, saying, This is the thing which the Lord commanded, saying, take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver and brass.

And they came, every one whose heart stirred him up, and every one whom his spirit made willing: and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service. And both men and women, as many as were willing hearted, brought bracelets and earrings and rings, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And they brought free offerings every morning.

And the wise men that wrought the work of the sanctuary, spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make.

Exod. xxv., xxxv., xxxvi.

NOW after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee. Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. *Joshua i.*

AND the child Samuel ministered unto the Lord before Eli, in the temple of the Lord where the ark of God was. And Samuel was laid down to sleep. And the Lord called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord, for thy servant heareth. So Samuel went and lay down in his place.

And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. 1 *Sam. iii.*

AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

And Samuel sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. And the Lord said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of the Lord came upon David from that day forward.

1 *Sam. xvi.*

NOW Saul and all the men of Israel were fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and came to the trench as the host was going forth to the fight. And David ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, Goliath by name, out of the armies of the Philistines. His height was six cubits and a span. And all the men of Israel, when they saw the man, fled from him and were sore afraid.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to fight with him: for thou art but a youth, and he a man of war. And David said unto Saul, Thy servant kept his father's sheep, and when there came a lion or a bear and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard and smote him and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David said moreover, The Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee. 1 *Sam. xvii.*

AND the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, because he loved him. And Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee.

And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. And Jonathan arose and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee. And thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord. And David abode in the wood, and Jonathan went to his house.

1 *Sam. xviii., xx., xxiii.*

THEN Saul took three thousand chosen men and went to seek David. And he came to where was a cave; and Saul went in: and David and his men remained in the sides of the cave.

And the men of David said unto him, Behold the day of which the Lord said unto thee, I will deliver thine enemy into thine hand. Then David arose, and cut off the skirt of Saul's robe privily. And he said unto his men, The Lord forbid that I should stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up and went on his way.

David also rose afterward, and went out of the cave, and cried after Saul saying, My lord the king. Wherefore hearest thou men's words, saying, David seeketh thy hurt? Behold, this day the Lord had delivered thee into mine hand in the cave: and some bade me kill thee; and I said, I will not, for he is the Lord's anointed. Moreover, my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee. Yet thou huntest my soul to take it.

And Saul lifted up his voice and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. 1 *Sam. xxiv.*

AND David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul : [deliverer ;
The Lord is my rock, and my fortress, and my
The God of my rock ; in him will I trust.
He is my shield, and my refuge, my Saviour.
I will call on the Lord, who is worthy to be praised :
So shall I be saved from mine enemies.
As for God, his way is perfect ;
The word of the Lord is tried :
He is a buckler to all them that trust in him.
For who is God, save the Lord ?
And who is a rock, save our God ?
God is my strength and power :
And he maketh my way perfect.
He maketh my feet like hinds' feet :
And setteth me upon my high places.
Thou hast also given me the shield of thy salvation :
And thy gentleness hath made me great.

2 Sam. xxii.

THEN David the king said, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind. For the Lord searcheth all hearts and understandeth all thoughts. If thou seek him, he will be found of thee. Take heed now: for the Lord hath chosen thee to build an house for the sanctuary. Be strong and of good courage: fear not, nor be dismayed: for the Lord will be with thee. He will not fail thee, nor forsake thee. And there shall be with thee every willing skilful man, and all the people will be wholly at thy commandment.

Furthermore David said unto all the congregation, I have prepared for the house of God, gold, silver, brass, iron, wood, precious stones, and marble in abundance. Who then is willing to consecrate his service this day unto the Lord?

Then the fathers and princes of Israel and the captains of thousands and of hundreds offered willingly, and gave for the service of the house of God, gold and silver, brass and iron, and they with whom precious stones were found gave them to the treasure of the house of the Lord.

Then the people rejoiced because with perfect heart they offered willingly to the Lord. And David the king blessed the Lord before all the congregation: and said, Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted above all. Both riches and honour come of thee, and thou reignest over all. And in thine hand is power and might; in thine hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee, and praise thy glorious name. 1 *Chron. xxviii.-xxix.*

IN Gibeon, the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father, and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad. For who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him. Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment: behold, I have done according to thy words. Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. 1 *Kings iii.*

AND Elijah said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

And the word of the Lord came unto Elijah, saying, Arise, get thee to Zarephath: behold, I have commanded a widow woman there to sustain thee. So he arose and went. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks. And he called to her and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me; and after, make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah. And she, and he, and her house, did eat many days; and the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.

1 *Kings xvii.*

AND Elijah rose, and went for his life, unto Horeb the mount of God. And he came thither unto a cave, and lodged there.

And, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts. For the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left. And they seek my life, to take it away.

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind. And after the wind, an earthquake; but the Lord was not in the earthquake. And after the earthquake, a fire; but the Lord was not in the fire. And after the fire, a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.

And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

1 *Kings xix.*

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, but he was a leper.

And the Syrians had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God, my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he brought the letter to the king of Israel, saying, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me. And when Elisha the man of God heard that the king had rent his clothes, he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came, with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do

some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. *2 Kings v.*

THEN the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God warned him of, and saved himself there, not once nor twice.

Therefore the king of Syria called his servants, and said, Will ye not shew me which of us is for the king of Israel? And one said, None, my lord, O king: but Elisha the prophet telleth the king of Israel the words that thou speakest in thy bedchamber.

And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses and chariots and a great host: and they came by night, and compassed the city about.

And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw. And, behold, the mountain was full of horses and chariots of fire round about Elisha. *2 Kings vi.*

WHEN Hezekiah saw that Sennacherib was come to fight against Jerusalem, he took counsel with his mighty men and built up the wall that was broken; and gathered the people together to him in the street and spake to them saying, Be strong and courageous: be not afraid for the king of Assyria nor for all the multitude that is with him. For there be more with us than with him. With him is an arm of flesh: but with us is the Lord our God.

After this did the king of Assyria send his servants who spake against the Lord and against Hezekiah. He wrote also letters to rail on the Lord, saying, As the gods of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people.

And Hezekiah prayed: O Lord, thou art the God, even thou alone, of all the kingdoms of the earth. Thou hast made heaven and earth. Incline thine ear, O Lord, and hear all the words of Sennacherib. Of a truth, Lord, the kings of Assyria have laid waste the nations and have cast their gods into the fire; for they were no gods, but wood and stone. Now therefore, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

Then Isaiah sent unto Hezekiah, saying, Whereas thou hast prayed concerning the king of Assyria: thus saith the Lord, He shall not come into this city, nor shoot an arrow there, nor cast a bank against it. By the way that he came, shall he return, and shall not come into this city, saith the Lord.

Then the angel of the Lord went forth and smote the camp of the Assyrians, and Sennacherib departed and returned, and dwelt at Nineveh.

2 Chron. xxxii.

Old Testament Narrative

JOSIAH did that which was right in the sight of the Lord. And it came to pass, in the eighteenth year of the king, that Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law, in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded, saying, Go ye, enquire of the Lord for me, and for the people, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

And the king went up into the house of the Lord, and all the priests, and the prophets, and all the people, both small and great. And he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

And the king made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book.

2 *Kings xxii., xxiii.*